



THE PROBLEM OF DEMOCRACY AND HUMAN DIGNITY

Utkir Sapaev

Senior Lecturer,
Department of General Education Sciences,
Tashkent State University of Law

Bekchanov Sanjar

Senior Lecturer,
Department of Humanities,
Tashkent State Agrarian University,
Uzbekistan

Gavhar Kalandarova

Assistant Lecturer,
Department of Humanities,
Tashkent State Agrarian University,
Uzbekistan

"People's welfare is the supreme law"

Cicero

In the context of the formation and development of the national legal system in Uzbekistan on a democratic basis, the issues of human dignity, individual freedom, democracy are becoming increasingly important. The importance of democracy in sustainable development, the creation of decent living conditions for human beings, in turn, makes the analysis of the role of democracy in the problem of human dignity, their interdependence and interdependence one of the important scientific tasks.

It is known that democracy is often understood as a form of government, a set of principles of organization and functioning of political, socio-political structures, human rights and freedoms. Special scientific sources and educational literature focus on the socio-political and legal significance of democracy. In this context, the role of democracy in society as "man - the main social, political, legal and spiritual value (truth)", the impact on the solution of the problem of human dignity, "people's power", true democracy, the interests of the absolute majority of the people, the vector of the political system based on the protection of the interests of ordinary people is significant in that man is not alienated from his human nature, others, society, and is aimed at ensuring the full development of man. Hence, there is also a humanistic function (dignity) of democracy.

In general, democracy as an event based on the rational solution of the problems facing man constitutes the internal logic of the process by which the idea of human dignity becomes a reality. Indeed, democracy, in essence, represents the process of comprehensively strengthening the position of the individual and establishing a just social life. Therefore, in a democracy and on the basis of the values associated with it (individual freedom, individualism, market economy, rule of law, pluralism), the dignity of the individual in society, the citizen in the state can have a certain objective meaning. In particular, this can be observed, first of all (empirically), in countries where social democracy is established, including Scandinavia, where the main indicators of human dignity - life expectancy, personal security, social welfare, high levels of human rights and freedoms. From this fact, which can be substantiated and proved the direct and indirect relevance of democracy to the problem of human dignity, begins to understand the functional significance of democracy for sustainable development, to understand its humanistic value.

Of course, democracy, as an "abstract force" in itself, does nothing without the participation of the main forces interested in it. That is, democracy can only create opportunities for the humanization of the social environment, the solution of complex social problems. Therefore, the development of a society, the level of human dignity in it, depends primarily on the founders of that society, their basic beliefs, the nature of their worldview. From an idealistic point of view, the development of political, legal and



economic culture, that is, social development, no matter how formally important, depends not on the maturity or inadequacy of political and legal structures, but on the active or inactive inner life of individuals. but there are things that make sense "(Gegel).

In this regard, it is more expedient to determine the measures to ensure political and legal activity through the establishment of democracy, the search for guarantees of the legal mechanism from the moral factors, mental foundations, their activation. At this point, Goethe changed his mind a bit: only those who go to war every day for life and freedom deserve a prosperous life, a human life.

Socio-historical practice and modern democratic realities In an environment where democratic ideas, ideals, principles and values are developed, open forms of state and society are established, various inhumane events and phenomena that insult the human person, violate his human dignity and freedom - emphasizes that there is no risk of economic recession in permanent cases. In other words, in the example of democratic societies (25 developed countries of the world) we can see that democracy, that is, the struggle to live, the struggle to unite, ultimately does not lead to a poor, inhuman life, that is, the inactivity of citizens to meet human needs.

"Areas of peace and democracy," he said. Zinger and A. Vildavsky, - covers areas of Western Europe, USA, Canada, Japan, Australia and New Zealand. These countries are home to about 15% of the world's population. They are dominated by rich democracies. This is no ordinary coincidence. Prosperity, democracy and peace will always go hand in hand. " Here the factor of democracy is absolute, that is, the material well-being of Western civilization does not take into account the brutal exploitation of the colonies, but the civic activism, social rights, the struggle for social freedom inherent in Western society can not be denied.

Consequently, democracy is a complex and multifaceted phenomenon in real life, with many forms and ways of expressing itself directly and indirectly. True democracy applies not only to the political sphere of society or the state, but also to other spheres - economic, social and cultural. Depending on which area of democracy is manifested in the life of society and the activities of the state, the relevant manifestations of democracy are usually discussed. For example, if democratic principles, norms and ideas are realized in the political sphere of the state and society, then it is a question of political democracy. If they are manifested in the economic, social or ideological spheres of society, then, respectively, economic, social and "ideological" democracy is meant.

As can be seen, general notions of democracy do not mean "politicizing" a problem that is as complex,

multifaceted, diverse, and complex in nature as human dignity. (Although it is not the politicization of human problems, but rather the orientation of politics towards broader human problems, which is one of the fundamental tasks). In the above views, the guarantee of democracy and the associated human dignity - the active attitude of people to their own destiny, the problems of the state and society, the formation of the nation as a political nation - is an ordinary person, every citizen has not only "de jure" but "de facto" dignity. assuming that it is a guarantee of earning a living. "People would have become true devotees of democracy only if they thought of themselves and their loved ones living a happy life."

This view applies to any social phenomenon: different social structures, state, society; the "theory of development" (hereinafter democracy) should be approached primarily from the position of humanocentrism (anthropocentrism, which absolutizes the temporal interests of man, anti-ecological consumerist worldview, based on selfishness, and not humanism, which exacerbates the ecological crisis). (After all, the approach to social development on the basis of human dimensions, is not this the criterion of the humanization of social relations ?!)

True, there are different forms of understanding and explanation of complex social phenomena in the social sciences. At the same time, it should not be forgotten that giving in to "research sympathy" is not the same as intellectual honesty. However, it should be noted that the source of all values, as a measure of everything, "Man is the highest value", human dignity is inviolable ... This is the individual-subjective choice of the individual, a certain theoretical and methodological goal, moral rule or philosophical, which is a formula that expresses the needs and demands of the period, the strategic goals of society, which cannot be limited to the limits of sentiments.

Although there are generally accepted basic principles of democracy, there is also no universal model of it. Indeed, "in the history of mankind, democracy has neither a starting point nor an ending point ... even in the most developed countries, it has not reached its final peak." In this sense, democracy is an abstract-general concept, at the same time, it is an abstract-concrete concept that allows for the real humanization of existing conditions in certain emerging conditions.

Democracy, of course, cannot be idealized, as it is full of internal contradictions and contradictions, and sometimes a threat to "self-determination", especially political competition over funding, electoral processes, and political PR will not happen. Even in the most developed democracies, election programs are implemented at a very low percentage, and no politician or political force is ostracized for this. The more a system of democracy allows for the solution of certain problems, on the



one hand, and the more complex it is for the creation of new problems on the other, and the more likely it is that formal, civil, "negative democracy" will lead to totalitarianism. However, the Germans, the "nation of philosophers," have a great culture.) But, on the other hand, it is clear that no more perfect tool has been invented to solve human problems. That is why democracy does not lose its relevance to the idea and practice of human dignity.

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